

SUPPLEMENT TO THE 'EYANPAHA.'

APRIL 15, 1910.

CHEYENNE AGENCY, S. D.
March 4, 1910.

To all the young folks of the Sioux Indian Reservations of South Dakota.

My dear friends.

At our next congress you want to sing for God. That's noble of you. Already now you want to get the songs selected. It isn't to soon. Philip Two-crows and Emma White-eagle of this school here told you, they and also their companions know eleven church hymns.

The school of Father Pius, Stephan, S. D. knows nine of those eleven and besides them fourteen more. Lucy Swifthawk said so in the last Eyanpaha. No doubt you have read her interesting letter.

My dear ones, all these 25 songs are very nice, I wish, everybody would learn them. But I believe, out of those 25 some should be selected and those selected ones should be learned especially well by every one of you.

These two are my reasons: 1.) I fear that the majority of you won't have time to learn well all 25. 2.) At the congress you won't have occasion to sing so many.

My dear friends, which ones shall be chosen out of the 25?

I suggest the following nine.

Holy God we praise thy name.
Nearer my God to Thee.
Come Holy Ghost, Creator blest.
O Lord I am not worthy.
Daily, daily sing to Mary.
Accept Almighty Father.
To Jesus' Heart all burning.
Jesus Savior of my soul.
Like a strong and raging fire.

My dear beloved ones, why did I select just exactly those nine out of the 25?

For this reason: The words are very instructive, the melody nice and easy.

We have the first four ones in Indian. You know well, that "O Lord" is olowan 13; Come Holy Ghost, 12; 'Holy God,' 26; and "Nearer my God," 32. Your parents, uncles and aunts will certainly be pleased to hear you sing such songs in English as they know in Indian.

Olowan 11 is very popular, the air of that well known song is also the air of "Daily, daily,".

My dear friends, O how convenient it would be for us, if we all had the same hymnbook!

We use here St. Basil's hymnal; in Stephan they have The Catholic Youth's. Am glad to say that all those nine songs are also in the latter one, except: "Nearer my God." Even the airs to them are the same. "Daily, daily," is the only one; that makes an exception.

My dear friends, I wish every one of you would learn those nine songs especially well; please learn by heart about three stanzas of each of them. At the congress you all will sing those songs. That will please God, He will bless you.

Please learn also these two: "Long live the Pope," music by H. G. Gans; and "Welcome to our Pastor," Catholic Youth's p. 151. But instead of "Pastor," please say, "Bishop," as you will sing it to welcome him.

I wish a few selected singers of the Crowcreekers would sing a hymn at the congress. They can choose the songs themselves. I also wish that each of the other Reservations would do the same.

Very truly Yours.

REV. JOHN VOGEL.

PINE RIDGE, S. D.

March 4, 1910.

Pahacanwekna yanke etanhan omniciye apikiyapi. Jan. 1, '10 el lena waniyetu nom Wakantan-ka el wowaši econpi kta na ita-hena wangi wicoran sica econ kin wowaši tawa etan hekta iyayin kta hecel wope yustanpi na lena itancan kin eepi.

Chas T. Beard itancan.

Peter L. O. Side okihe,
Samuel Fast wowapi kaga,
Paul I. Brewer mazaska awan.
Thos No-water lowan itancan.
Omniciye ataya wokuje awan.
Wm. No Water na David Masteth wicarapi awanyakapi,
H. Young Skunk na S. Thunder okliklepi. Longon. Side wapaha yuha. Robert G. Horse woklak wicakiya nakun iapi awanyaka.
Joseph Fast tiyopa awanyanka.
Ivan Star catechist.

SAMUEL FAST.

Catholic Temperance Union,
Among The Sioux Indians At
Fort Totten, N. Dak.

Stanislaus Merrick

Thomas Leftbear

Henry Alek

John Tatankapa

Francis Pagonta

Rupert Dunn

John Snake

Michael Mead

Clement Suna

Daniel Paul

Herakahowašte

Ignatius Court

Simon M. Court

George Cavanaugh

Anthony Aikinicapi

Peter Aikinicapi

Henry Abraham

John Belgard

Michael Redelk

Frank Guy

Paul Gray

Stephen Longhorn

David Hake

John S. Goodhouse

Joseph Jackson

Charlie Thompson

James Lohnes

Joseph Keya

Louis Mazakahomni

Charlie Feather

Joseph Mazakahomni

Michael Spotted-track

Jerome Onehouse

John Thompson

Thomas Williams

John Smith

William Leaf

James Yankton

Alex Yankton

Joseph Tawasuwašte

Henry Demarce

John Keeble

John T. Bell

Anthony Hopkins

Charles Hopkins

Henry Tiodowanpi

Jacob Onebear

Wanbdiwanapeya

John H. Goodhouse

Michael Grayhorn

Charlie Tatehdinajin

Lawrence Ogewanjina

Thomas Owlboy

Jack Buffalo

Joseph One-star

Walter Cavanaugh

Margaret Itemazan

Agnes Blacktiger

Nancy Nebraska

Mrs. Lawrence Ogewanjina

Minnie Demacre

Frances Dunn

Mrs Louis Mazakahomni

Annie Jackson

Louisa Sagye

Julia Cekpa

Mrs. Thomas Williams

Virginia Topaiwankewin

Wiyakpawin

Elizabeth Hopkins

Mrs. Winyanwašte

Jane Tiyoniya

Nancy Winona

Mrs. John Matohi

Sophie Leftbear

Mrs. Stanislaus Merrick

Mrs. Lumina Alek

Nancy Dewolf

Harriet Court

Louisa Court

Celina Comingcloud

Bertha Blackfox

Jane Onehouse

Mary Jane Adams

Mary Rose Adams

Julia Adams

John Strait

David Cekpa

Philip Jerome

Luke Bigtrack

John Twohearts

Martin Strait

Luke McKay

Sam Tiwašte

Wicakina

George Hunt

Bernard Twohearts

James Tatekoyaginajin

Antoine Langer

Christina Merrick

John Casinna

Matohakikta

Bernard Tikanye

Alfred Littlewind

Eugene Highelk

Leander Woimnaka

Michael Hunt

Ben Rainbow

Leodegard

Martha Twohearts

Mrs. Cekpawin

Nancy Strait

Mary Louisa McKay

Mary Twohearts

Josephine Langer

Mrs. Iwankena

Jane Littlewind

Frances Langer

Mary Langer

Taninyakewin

Mary Jane Littlecloud

Mrs. Yuhamaniwin

Louisa Comingcloud

John Langer

Thomas Langer

Henry Langer

Gabriel Mead

Louis Belgard

Felix Litte

Mrs. Mary Louise Little

Mrs. Grant.

A SHORT HISTORY OF FRANK HORN CLOUD, DECEASED.

Potato Creek Camp, S. D.
March 16, 1910.

His father, Horncloud, Sr., was enlisted as scout for the United States Army in the year 1890 under the commanding officers General Sherman and General Sanborn. During those expeditions, he was called some other names besides Horncloud, but we are too young to remember what they were. From that date until the date of the Massacre of Wounded Knee Creek in 1890 and 91, were he was killed and all of his brothers and cousins were good Indians and served the biggest portion of their lives as scouts for the Government. And, after this, during the outbreak of the Nez Perces with chief Joseph Arthur head:

In 1875, I think, my father Horncloud and his brothers and cousins were all enlisted as scouts under the Commanding Officer General Nelson A. Miles and served as such during the whole trouble with the Nez Perces until they were captured and peace was made. Horncloud's cousin Hump was shot in the battle but recovered and lived for some years afterward; but finally died from the effects of the wound. Great credit was given Horncloud and cousin for doing good service as scouts in the war with the Nez Perces. The Nez Perces have been from that date until the present time known as a peaceable nation and making good citizens of the country.

After all the Indians of the north located their agencies were they now stand along the Missouri River. Horncloud and Hump of the Cheyenne Agency were all snipped down Yellowstone River from Ft. Keon, Montana, to where Standing Rock and Cheyenne River Agency is now. Said Horncloud was then pretty well up in age and made up his mind with his brothers and cousins to settle down and lead a peaceable life.

Frank Horncloud was born at Fort Keon, Montana, in the year 1879. When he was 10 years old, he attended day school at the Cheyenne River Agency till the time of the last Sioux Indian outbreak, in 1890 and 91. In the Wounded Knee Massacre the remaining Hornclouds were all killed except Frank Horncloud, Dewy Beard, White Lance, Joseph and Ernest Horncloud and Alice Horncloud. Only six of the Hornclouds were left of the family, most of whom served as scouts in the early days. Who was killed in the Wounded Knee Massacre with all his valu-

able discharged papers from the Army of the United States which would have been of some value to us if they were not destroyed in the fight.

After the Sioux outbreak in 1890 and 91 the remaining Hornclouds were left parentless in the world to provide for themselves the best they knew how. Joseph Horncloud, Ernest Horncloud and the deceased Frank Horncloud were sent to Holy Rosary Mission school by their elder brothers Dewy Beard and White Lance, while the two older brothers set to work. White Lance became a policeman and Dewy Beard did what labor he could find to earn money and support for the younger brothers and one sister until such time as they all became men and strived to work out for the cattle ranches and other places. Alice Horncloud became the wife of John White Wolf and raised a good large family of children, while Ernest Horncloud took sick and died soon after returning home from school. Frank Horncloud has since been working out for the cattle ranches and earning some stock as cows and held together with that which was issued to him by the Government until he married Miss Dolly Yankton and became the father of three children, leading a good peaceable life with his family until last fall when he was appointed as policeman by the Additional Farmer, Mr. E. W. Bailey, of Medicine Root District. He served as policeman on Potato Creek and was recognized by all who knew him as a good servicable policeman. He was of good behavior and prompt in his duty when ordered by the authorities. He was greatly interested that the school children promptly attended their school and was prompt to act whenever he saw any wrong growing up anywhere near his jurisdiction.

On the 7th of March, he received orders to arrest Mrs. Fox Belly at her residence near Bear Creek and take her to Kyle where her husband was to meet her and there both were to appear before their Additional Farmer for their hearing as the case was that there was some family trouble. On March 8th, he started for Fox Belly's house to arrest Mrs. Fox Belly and escort her to the issue station. On reaching this place, Fox Belly had returned home instead of appearing before the Farmer, Frank Horncloud not having the least idea of finding him there, rode up to the door of his house and in the act of dismounting from his horse, Fox Belly shot at him from the bank of the creek, missing the first shot. Frank's horse was fright-

ened by the shot and before Frank had any time to defend himself or guide his horse the second shot was fired from the bank, which hit him in his left hip going through the lower part of the belly. After suffering great pain for 48 hours he died a good peaceable death. The Missionary of the Catholic Church gave him his last sacraments. He died about two hours after he received the sacraments, leaving on earth one boy 8 years, Thomas, Jennie 4 years old; a baby girl, Paulina, 3 months old; and the mother which he said would be taken care of and supported by Joseph Horncloud.

All the leading men of Medicine Root District and nearly all the whole District attended his funeral on which occasion Catechist Broken Leg officiated. The funeral took place at Medicine Root District at the Catholic graveyard and a number of white people and teachers of the day schools were present.

The many friends and relations that knew him were certainly sorry to see a young man like him go off as early in life. It is hard to find such a person as he was, but we all cheered up to think that he died while acting his duty as policeman and he also ranked as president in the St. Joseph's society and treasurer and was one of the best members of this society on Potato Creek Camp. We shall miss him greatly, but nevertheless "God's Will" be done not ours; we must all hope that this act was for the greater glory and salvation of his soul. God bless us all.

JOSEPH HORN CLOUD.

CHEYENNE AGENCY, S. D.
March 20, 1910.

To all Catholic Sioux boys.
Friends.

We have Sunday school every Sunday in the church from half past nine till ten. For today we had to know by heart St. Matthew, chapter 22: verses 37 and 38; and the song, "To Jesus' Heart all burning," two verses. At 10 o'clock the Mass started; during which we sang a few songs. We like to sing.

After Mass the priest asked four of us what he had preached. I am fourteen and am in the fourth grade.

Your true friend.

JOSEPH HALE.

Government Indian School,
Cheyenne Agency, S. D.
March 20, 1910.
To all who read the Eyanpaha.
Dear Friends.

The sixth of this month was a day of joy for us boys of the Bible class, because

we could receive holy Communion. There were eight of us.

That morning we left the school about half past six. The church is half a mile away. - We walked. One of us was carrying bread; and another meat. Our Superintendent had given us that grub to take along for breakfast.

As soon as we got to the church we all read loud the prayers before confession. We examined our conscience and confessed following the ten commandments.

We read together the Communion prayers in St. Basil's hymnal; they are very nice. We sang "O Lord, I am not worthy," and "What happiness can equal mine."

Then we went over to the priest-house to cook our breakfast. One of us cut the meat, another peeled potatoes, and a third made the coffee etc.

That's the way we have done every time when we have gone to communion. We can receive in average once every five weeks.

We were just through eating when the other pupils came to church. It was then very near half past nine. We go here by eastern time.

Two years ago I made my first Communion. I am now fifteen and am in the sixth grade.

Truly Yours

CHARLES CLAYMORE, JR.

CHEYENNE RIVER AGENCY
S. D. March 22, 1910.

Joseph Tasunkewakita ta hekta wi, 7. Hekta Nov. 1, heehan ehake Yutapiwakan icu; wocekiye oga ta.

Tokata May wi 2, le oyanke etanhan wiyorpeyata okise yuranpi kta.

Le oyate wicasa sakpe Washington ekta yewicasipi. Hena:

Abraham Noheart
Henry Fielder
James Crowfeather
Paddie Muller
Clarence Ward na
Justin Blackeagle, benakecapi.

Hena iyuha iyayapi na rtalehan glipi. Iyepi Lakota tunkan-sila iyokihe kici woglakapi, na oyanke etanhan wiyoyanpatanhan okise nahanrei osni zaptan yuranpi kte shi cinpi, okiyakapi.

Le omaka ake lila mazacanku kaga wicasa otapi, oyanke kin lel wowa'si econpi kta. Na mazacanku okolakiciye Tan'snaon Wakpala iyorloka el otonwe wan kagapi kta.

JOHN ZITKALA CIQALA.